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A
CIRCULAR ADDRESS

TO THE

C L E R G Y

OF THE

DIOCESE OF OSSORY,

BY THE

RIGHT REV. THOMAS LEWIS O'BEIRNE, D. D.,
LORD BISHOP OF OSSORY. K

PUBLISHED, WITH HIS LORDSHIP'S PERMISSION, BY DIRECTION
OF THE ASSOCIATION FOR DISCOURAGING VICE, AND
PROMOTING THE PRACTICE OF RELIGION
AND VIRTUE.

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OSSORY-HOUSE,

March 4, 1797.

REVEREND BRETHREN,

ONE of the natural effects of an apprehension of any general impending danger is to make us turn our thoughts to those, for whom we feel ourselves most peculiarly interested. What their fate is likely to prove, in the general shock—what conduct they may pursue—in what manner they may acquit themselves under the trials to which they are likely to be exposed, and reconcile the natural attention to their safety, and to their more immediate connexions, with a regard to their character and reputation, and whatever their station in the community requires of them, these, under the appearances of approaching public calamities, must all be objects of the tenderest solicitude, and the most lively anxiety, wherever there is a proper feeling of affection, attachment, and respect.

It is to a strong impression of this nature, joined to other weighty considerations of duty, that you

are to ascribe the present Address. The ties that subsist between you and me, although in some particular relations they may be different, are, in general, reciprocal. We are equally interested in each others conduct, in each others character, in the opinion which the world may conceive of us, and in the effects of our joint labours for the public good. GOD, in the dispensations of his Providence, and our blessed LORD, in the gradations of that order, which he has established in his Church, has assigned us different Stations, that impose different Duties. To me has been given the more arduous part; a general inspection and superintendence over those who are themselves *the Stewards of the mysteries of God*—the necessity of example to those who are, themselves, to be an example to their flock. How I shall acquit myself; what *Pattern I shall shew*, when the trial comes, and the storm breaks upon us, is what I dare not answer. My *hope* is, that I shall not disgrace the situation to which I have been raised amongst you; but my *Dependence* must be the same as yours, and as of all who fear GOD. I must lean on *that Grace which is sufficient for me*, with all my imperfections.—The grace of him *whose strength is made perfect in Weakness*. But in the mean time what is incumbent on you and me, and what GOD and MAN require of us is that we labour to strengthen and invigorate ourselves against the hour in which we may be put to the proof. It is to furnish ourselves with every preparative that the true spirit of our Vocation, and a deep and proper sense of the duties peculiarly expected

pected from us may supply most effectual, and most conducive to its object; and not to be found defenceless, or unequal to take our appropriate part in the general exertions.

We too, like the other Orders of the State, must bring forward our resources. We must take up the *arms of our warfare*. It cannot be allowed us to be idle spectators of the busy and important scene that is passing around us. But at the same time we must not mistake our duty, or the part we are to act. We must not forget whose *servants* we are, or how *the Lord* should find us employed when he cometh. While the civil authority is calling out all the energies of the nation, to *wrestle against flesh and blood*, and the laity, through all their ranks and professions, are seconding those exertions, with a zeal and ardour becoming the national character, we have foes of another nature—*Principalities and Powers* of another description to contend with.—We have *the Rulers of the Darknefs of this World*—*Spirits of Wickednefs* exalted to *high Places*, which we are to oppose. In the conflict that now shakes the nations of the earth, and against which not even our insular situation promises longer to secure us, we see atheism leagued with armed force, and infidelity with violence and rapine.—We see the standard of anarchy displayed by the despisers of GOD, and the subversion of all law, and order and government, growing out of the subversion of the Religion of JESUS CHRIST. From these *Spirits of Wickednefs* the present mortal contest derives its
chief

chief terrors, assumes its most alarming form. By these it is peculiarly distinguished from the most deadly feuds that have ever yet convulsed the Christian world. The part we have to act as the Ministers of Religion, is, therefore, a primary and decisive part towards the general safety, and our Country has, now, a more peculiar call upon our professional exertions, than she ever could have under any possible combination of mere political circumstances, or from any of the causes that have usually engaged the nations of Europe in dissention and war.

Yes, my reverend Brethren, our country has a right to call on us for our resources. But the resources she requires of us are principally to be sought for in *The preparation of the Gospel*. The chief service she demands of us is to *put on the whole Armour of God*. In this warfare we must begin with ourselves. The alternative before us, is striking and obvious; and we owe it to the goodness of God that we have the recent and living examples of others to warn and direct us. It would be unworthy of the spirit of true Christianity, and, consequently, it would be unworthy of the spirit of our Church, to stop, in the present question, at any consideration of the comparative purity or excellence of the two descriptions of Christians. We must, we will do justice to those Ministers of the Gallican Church, who in a season of persecution, exceeding in cruelty and savageness, whatever the rage and jealousy of Paganism inflicted on

on Christianity, have displayed, in such numbers, the zeal and the fortitude of the most distinguished of the primitive Martyrs.—Who like them, have in such numbers, sealed their principles and their faith, with their life blood, or sacrificed to them what is dearer than life. But as this Church has had its Martyrs and Confessors, so has it also had its Deserters and Apostates. Men, *whose names were not written in the Book of Life of the Lamb; but who worshipped the Beast, saying, who is like unto the Beast? who is able to make war with him?* Exposed to the same dangers, menaced to be assailed by the same temptations, what can be more natural than for each individual to ask himself, in the secret recesses of his heart, which part it is likely that he shall act? Whether he has grounds to apprehend, that he may be of the number of those, “* who
 “hardened from despair, condemned by their past
 “lives, and finding no resource, no stay, no support either from their reflections on the past, or
 “in their prospects from futurity, may join in confederacy with the Apostates from our Faith, and
 “sell themselves and their cause *to the people of these abominations?* or whether they may hope to be
 “classed with those true and faithful servants, who
 “with the multitudes that surrounded the Throne
 “of God in the Revelations, *have come out of great tribulation, and washed their robes and made them
 “white in the blood of the Lamb.*”

I cannot

* See my last charge.

I cannot bring myself for a moment, to suppose that there can be an individual amongst us so thoughtless, so lost to all sense and feeling of character, so hardened against the manifest display of the interchangeable providences of God, with which the most inconsiderate, and they, who have, hitherto, thought least of Religion, have been so forcibly struck and affected within these last days, as to turn away from such an enquiry; as to drive it away from his reflections with a levity, and with a callousness of feeling that, in my mind, could argue nothing less than a state of almost hopeless corruption, and that already seems to decide on the part he may be expected to act.

When at our last meeting, I endeavoured to prepare your minds for such an enquiry, I was not surprised to find that to some of you, I seemed to indulge groundless fears. It was supposed, nor had I any reason to blame the supposition, that I exaggerated the dangers, with which we in particular were menaced, by the preparations of our restless and implacable enemy, rather from a desire of accomplishing the great objects I had in view, than from any dread I was warranted to entertain of the reality of these dangers. You gave me credit for my motives. You have since been convinced that the incitements I proposed to you, were equally drawn from truth; that they were neither the dictates of a groundless fear, nor matter of mere declamation. Had not the arm of our God been stretched out in our defence; had not that signal interference

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ence of Providence, for which we and the whole nation have so lately poured forth our praises and thanksgivings before the Throne of Mercy, defeated the sanguinary and cruel projects of an impious people, who will say that we should not, at this moment, “ * be experiencing in ourselves the suffering of persecution, such as the report of them “ has been brought to us from other lands—Its “ confiscations, its imprisonments, its massacres, its “ instruments of private and public death.” Who will say that at this moment the *Sheep* should not be seen *scattered, and the Shepherds smitten*, and the relentless persecutors of our religion, and its Ministers *making havoc of us altogether, and burning up or defiling all the houses of God in the Land*.

If there be any amongst you who can doubt this, let him hear the General of that ferocious army, which the breath of God dispersed, and drove from our coasts, in an address which he was to disseminate among the inhabitants of this kingdom. *Drunk with the blood of so many Saints and Martyrs of Jesus Christ*, whom he immolated to the atrocious spirit of infidelity, in that province where he first gave horrible celebrity to his obscure name, this hero of Atheism and Anarchy, endeavours to spirit up the good people of this land to the same frantic rage against their Clergy of all denominations, which he and the banditti he commanded had so often satiated with murder and sacrilege. Missed

* See the Charge.

by

by the false representations that had been made to him, and conceiving us to be as ripe for apostatizing from the faith of JESUS CHRIST, as the vicious and volatile nation (the most impious and profligate outscourings of which he was leading against us) he appears confident of finding all ranks prepared for a general renunciation of their pastors, their altars, and their worship. The prospect of our plunder he, indeed, keeps back from them. This was to be reserved as the consecrated portion of the spoils. It was to be the exclusive reward of those sacred bands, who had originally armed in the service of the new Gods, that were to be introduced amongst us, and who were finally to gain the great proportion of their establishment, from our plunder. But our sufferings and our destruction he holds out to this people as an intermediate spectacle, too grateful in his apprehension, for them not to desire to glut their eyes with: and his delivering them from priesthood, and all its abominations, was to be the first fruits of their confederacy; and the first of the blessings that was to result to them from French fraternization. Because we are told that he is sent to execute the divine vengeance on some other nation, are we to flatter ourselves that we have nothing further to dread from his sanguinary menaces? Is this hatred of our order peculiar to Hoche? To which of the infuriated Prophets of Atheism can his cloak descend, and his commission be transferred, who will not be seized with the same spirit of infidel fanaticism, and urged on by the impulses of the same infidel zeal? And is it, can it be, in the greatest

est excess of levity, of thoughtlessness, of dissipation, of contempt of character, to suffer any Minister of the Gospel to shut his eyes to such a situation? To suffer him to persevere in the same trifling, indolent, and unprofitable course of life (unprofitable to any of the great purposes of his profession) which he may have pursued 'in the fascinating days of security and quiet, instead of employing himself, as all around him are employed, in collecting all the energies and resources of his mind, in fortifying himself on every side, and preparing to act, at least with decency and propriety, whatever part may be reserved for him in the general convulsion, with which every order of the state is so immediately menaced? No, my Brethren, I shall find no Minister of this description amongst you: At least I, now, thoroughly know those of you, on whose sense of duty and propriety, and on whose feeling of every thing you owe to yourselves and your profession, I can rely at such a moment. Few, very few indeed, and I declare it with equal satisfaction and truth, very few are the instances in which I have any apprehension that I shall find it necessary to use any other language than that of brotherly communication, of friendly exhortation, and advice.

But to answer my expectation, or to produce the benefits, which your parishioners, and the country at large have a right to expect from a conscientious, prudent and well directed discharge of your holy function at this time, you must begin by repairing to, or remaining in, your respective cures. This
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leading duty, that ought to be sacred to you at all times; that all who have ever felt for the credit, the character, the utility of your establishment, have unceasingly inculcated and pressed upon you, ought to be now, doubly sacred, because it is become doubly essential. Let me, therefore, most earnestly entreat (for at present I shall use no other language) that those amongst you who are not actually residing and exercising cure of souls in other dioceses, may not lose a day in joining your respective flocks. Let me not have the mortification to hear it said, that you are of the number of those Clergymen, who avail themselves of every frivolous and trifling pretext, either of business, of convenience, or indulgence, to fly from their duty, and abandon their posts. Let me not be told that you are seen idling in the capital, exhibiting vacant and listless figures in its streets, and running the round of dissipation and levity, which amid that general terror and dismay that are carried beyond all bounds of propriety, and warrant from fact, it is melancholy to see even the most thoughtless of the votaries of pleasure, pursue with such scandalous perseverance. This infatuation, even in them, is from the consequences it may draw after it, a subject of astonishment, and at the same time of terror, to all serious and thinking persons.—To all who talk of Providence, not because it is the fashion of the hour, the present admitted language in good company, like any other changing topic of the season, but because they are fearful of the divine chastisements, as they are thankful for the divine mercies. How
much

much greater must be their astonishment and terror, when they witness such conduct in the Ministers of Religion?

And be not satisfied in your disregard of these entreaties of your Bishop, because you may have some of your Brethren to keep you in countenance. Can they, by whose example you may be misled, screen you in the hour of danger? Can they stifle remorse for you, or appease the clamours of accusing conscience, when the *Angel of the Lord* may be pouring out the vials of his wrath on our heads, and God may be executing that terrible menace of making those *Priests contemptible and base before all the people*, who shall have *despised his name, and not kept his ways*?—No, come out of them, that ye be not partakers of their sins, and that ye receive not their Plagues. I do not mean that you should affect the character of Reformers—that you should assume any merit beyond your Brethren—that you should condemn any man, for to his *own Master he standeth or falleth*. But, what the most earnest desire of my soul is, that you assert your Christian Independence; that you exercise that liberty which you grant to others, of judging and acting for yourselves, that you desert not your duty, nor betray your conscience to avoid the imputation of singularity, or of affecting what may be represented to be a severity and rigidity of character, assumed to distinguish you from others. This is one of the most dangerous illusions to which you can be exposed. It often works most on the best minds. Harbour it not in yours for a moment. Fly from

it into the sanctuary of your duty. There you will hear of it no more; and I shall have the consolation to say, not vauntingly to the world, nor yet dreading to find myself reproached with saying it vauntingly, but in a conscientious enjoyment of my own motives, and in the satisfaction of witnessing your earnestness to co-operate with me, that *I and mine shall labour to serve the Lord.*

Once settled amongst your flock, or as near to them as the circumstances of your cure will admit, your next care will be, how to make yourselves most useful to them. You are not to be told how indefatigably the enemies of our peace are at work, in endeavouring to unhinge the public mind, to render the people discontented with their state, and to fill them with the desire of change. You cannot be ignorant of the malignant pains that are taking to poison their principles, religious and civil; to debauch all their best feelings, to vitiate and deprave their most virtuous propensities, and inclinations, to eradicate their most salutary prejudices and prepossessions, and by alluring them into a favourable opinion of the tenets and doctrines of the Speculatists and Reformers of the day, to prepare them for an entire surrender of all that they have hitherto cherished most ardently in Religion, in Loyalty, in the character and distinction of quiet and peaceable subjects to the happiest of all governments.

To that order of things that has been fixed and established amongst them for a century of tranquil
and

and prosperous days, they are invited to substitute an entire new system. They are to renounce the faith in which they have been born and educated, the rule of their life, and the hope of their immortality; they are to subvert the Constitution, which they have ever accustomed themselves to reverence and love; to abolish the laws, under which they have enjoyed as great a portion of protection and security, both in their public and individual capacities, as any human institutions can promise or provide; and to decompose that system of manners, which, grafted on the stock of the virtues most consonant and honourable to our nature by a religion of love, of meekness, of mildness, of purity, of public benevolence, and individual self-denial, has preserved the christian world in a state of social happiness and enjoyment, of which we search in vain for any traces in the records of other times.

In what a variety of forms is this system of debauchery and seduction prosecuted? In how many ways are its intended victims assailed? They cannot take up a newspaper, they cannot read a debate in Parliament, they can scarce look into a publication, under whatever title it is offered to them, but some daring incendiary, or some insidious seducer labours, with a diabolical zeal, to irritate and inflame, or to deceive and mislead them.

Your business and your duty is to labour with equal assiduity to counteract those Agents and Factors of the *Evil One*. By private communications,
by

by frequent public instruction, by whatever means your information, your talents, or your zeal which is more than talents, can supply, you are essentially bound to secure your flock as well against these open, as these covert attempts.

And first Religion. This with you must stand in the front of all considerations. This should be "first and last and midst," in all your thoughts. It should be so as well from the peculiar spirit and feeling of your profession, as from an intimate conviction that it is the great bond and ligament of society, the primary operative instrument in all public and private happiness, the centre and cement of all the sacred and endearing relations of civil life. That you will find a decided disposition in the generality of those of your communion to contribute to its support and advancement, you have every reason to promise yourselves. The example of these few last weeks have shewn that if you are not wanting to them, they will not, in general, be wanting to you. The signal deliverance that has been wrought in our favour within that time, has been the happy means of proving that, notwithstanding the too general prevalency of vice and immorality, the sentiment of Religion is not yet effaced from the general mind, and that it only requires adequate attention and exertion on our parts, to cherish and bring it into action. The most trifling, and, I may say, the most profligate have been compelled by the common feeling, and in deference to the general sense, to affect at least a solemn and grateful impression

pression of the divine favour. We exhibited, at least to the eyes of the world, the spectacle of a religious people. The most vicious individuals thought themselves bound, in their ostensible characters, to join in *ascribing to the Lord the glory that was due to his name*; and an acknowledgment of Providence, and of its gracious interference, was admitted in circles, where Religion has hitherto, been only a subject of ridicule, and the mention of it received as a mark of rudeness, and a want of a knowledge of life. This tribute so paid to the general opinion will be considered by you, as it is by me, as a strong and consoling proof that an extensive fund of Religion still remains for us to improve and to work upon. The means to be employed for that purpose it does not come within the compass of this address to unfold. They are as various as are the resources of Grace; as exhaustless as the treasures of the gospel. But in addition to these it may be of decisive effect to point out to them in the example of France, and in the sufferings of all the nations, into which she has carried either her treaties or her arms, the effective results, the living consequences of irreligion, and of an apostacy from the faith of JESUS CHRIST. Shew them the horrid spectre of infidelity as it ranges over the fairest regions of Europe, overwhelming the imagination, and appalling the heart. Paint it to them as it holds its blasting course, preceded by terror, followed by desolation; sporting itself in the anguish of individuals and the calamities of nations, and marking its hatred and contempt of God in the

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miseries

miserics it inflicts on his creatures, and the ravages it causes among the works of his hands. Point out to them in particular, that nation, in which it first raised its hideous form, converted by it, into a den of beasts of prey, savage, ferocious, inexorable; first ravaging the miserable country that gave them being, and then rushing into every neighbouring state, to gorge themselves with blood, and to riot in rapine. Then ask them if they are prepared to receive and communicate with these missionaries? If they have sufficiently emptied their breasts of the milk of humanity, to subscribe to the doctrines of this savage and brutified sect?

From a view of the miseries, that thus necessarily result from a contempt and rejection of religion, you will take occasion to exhort them to a more manifest reverence for its institutes and ordinances, than, perhaps, in the secure, though unacknowledged enjoyments of its blessings, they have hitherto discovered. You will excite them to revere it in its rites, its observances, its ministers; least from a contempt of these, the spirit of it become extinct among them, and they lapse, as the French nation has done, under similar appearances, into absolute and avowed atheism, and involve themselves in all its horrors and all its abominations.

Next to Religion, and of the greatest secondary importance, is the watchfulness, and the assiduity, with which you should guard them against the insidious arts, and practices of those traitors to our beloved

beloved Sovereign, and those enemies to our excellent constitution, who would seduce them from their allegiance, and prejudice them against those laws, and that form of government, under which they live. You will not be deterred from discharging this part of your duty, by those who would exclude the Ministers of the Gospel from interfering in the temporal concerns of their fellow creatures, which they call meddling in politics, and from warning them of the things, that *make against their peace*. As if a Religion, designed for man, had established no reference between the order of things in his present state, and the state for which he is designed, when he *puts on Immortality*. As if there was no eternal fundamental principles that connected the government of Earth with the government of Heaven, under the same Universal Ruler. You will not be moved by the flimsy objections of such cavillers. You will never prostitute your ministry, nor abuse the confidence reposed in you, to any such miserable purposes as the views of party; you will never descend to be politicians, to be agitators, to be the instruments of faction: But you will never forget that to inculcate loyalty to your King, and obedience and submission to Magistracy is one of the leading precepts of that gospel of which you are the ministers. You will expose to your flock the designs of those artful hypocrites, or the dreams of those visionary theorists, who, (attributing to the defects of our Constitution, and the errors of our Government, the essential, unalterable condition of human society, and arraigning the invariable œconomy of

Providence, in assigning to each individual his particular state in the different civil and political associations of men,) labour to engage them in the pursuit of shadowy, unattainable advantages, at the certain risque of all they actually enjoy. You will prove to them that the phantom of Equality, which was originally dressed out in all its fascinating and meretricious colours, to seduce the multitude, (that ready dupe of all who will take the trouble to deceive it,) is now no longer exhibited, even by the State Jugglers of France, for the purposes of further seduction—That the word is no longer heard except in the mouths of their emissaries, who are at work in this country, and labouring to mislead all who have, as yet, not had any actual experience, how shamelessly and wantonly they can promise, how treacherously and cruelly they can deceive—That the only equality they have to give, is what they have already given to their own infatuated people, to their allies, to the cowards whom they have admitted to fraternity, and the enemies, into whose country they have penetrated—an equality in plunder, in confiscation, in massacre, in such miseries and calamities as the Christian world has never known—an equality, involving high and low, rich and poor, landlord and tenant, farmer and tradesman, artificer and labourer, in one common desolation—harrassing and oppressing, and draining them down to the last dregs of their possessions, either by open and avowed plunder and barefaced pillage, or under the names of contributions, loans, and contingents,
raised

raised by their resident Commissaries, with their armed ruffians at their heels.

The affecting proofs of all this are too well known to you. You may point to them in those countries, that either were originally deceived into a surrender of their freedom and power, or that, not daring to resist, pretended to fraternize. You may point to them, still more feelingly, in those territories which the French armies entered, and where they were unfortunately received, as friends, but from which they were soon chased by the miserable inhabitants (undeceived too late, and taught to know them by their blood and their sufferings) as fiends that disgraced the human form; as monsters of perfidy, cruelty, impiety, and lust.

Such you will tell them are the friends with whom they are invited to fraternize, and confederate; such the Rulers, for whom they are to renounce a beloved King, grown old in heaping favours and benefits upon them, and so long the just object of their affection, their gratitude and their reverence—Such the protectors, for whom they are to subvert that government, under which they have enjoyed an uninterrupted possession of all that makes life desirable or happy, as far as the casualties and vicissitudes to which all sublunary things are, in the order of Providence, exposed, can admit.—Such the legislators, to whose systems they are to be reformed, changing the Constitution, which, under the distinguishing dispensations of Providence, it has been

been the envied lot of these kingdoms to enjoy, for the horrors of that anarchy and misrule, under which *oppression sitteth* shamelessly on the *judgment seat*, and Power has made a covenant with Terror and Death, to confound, subvert and destroy.

These, my reverend Brethren, and such like, are the general topics on which you ought not to cease to warn and instruct "the Children of God committed to your care."—And let not any of you deceive himself into a persuasion that these duties are not incumbent on him, nor these cares required of him, because the members of his own communion within his cure, are few in number, or steady in their civil or religious principles. From the peculiar circumstances of our Day, you owe yourselves, with all your labour and assiduity, to every description of Christians around you. The danger, look to it on which side you will, is common; the exertions to avert it should be so too. The enemies of the faith of JESUS CHRIST, however divided on other points, act with a spirit of unanimity and concord in their efforts to banish it from the world, that is scarce comprehensible to those, who are unacquainted with the fanaticism of modern Infidels. It is surely of obvious advantage, to lay aside all distinctions, as far as the present question goes, and to unite in that spirit in which we daily pray to God to diffuse through the whole Catholic Church, in order to resist their impious design.

Besides this most weighty and prominent consideration, you are united with the different dissenters
from

from your church, in your respective parishes, by various other ties, and obligations, that ought to be strongly binding upon you, and that require whatever services you can render them at such a moment as the present. They contribute to your incomes, either as your immediate tenants, or as occupiers of the soil of your parishes. They are employed by you in those stations that suppose faithful services on the one hand, and support and protection on the other. In their higher and more opulent ranks, they are connected with you in neighbourhood, in the general intercourse of hospitality or business, and more or less, in all the various charities of society. The liberal spirit of the times has necessarily extended this intercourse and communication; and this circumstance and the station you hold amongst them will not only dispose them to attend to you, but will induce them to apply to you for information and advice, in a crisis of general danger. The great description of them, by whom you are chiefly surrounded, from their being the more immediate and peculiar objects of seduction, demand more particularly your attention. In this circumstance, you will find an additional motive for your aiding and assisting their own Clergy, in keeping them steady to those principles of loyalty to the illustrious house that fills the Throne, and of attachment to the Constitution, which they so universally manifested on the late trying occasion.

What you will have chiefly to caution them against are the artifices and seductions of men, who either
professing

professing themselves to be of their communion, or
 affecting to be considered as their exclusive friends,
 that they may ride on their shoulders into power,
 labour to diminish the value of the franchises they
 have already obtained, to irritate and inflame them
 into resentments, on the few points that remain to
 be demanded. Shew them, that in the franchises,
 that have been already communicated to them by
 a King, who wishes to be the common Father of all
 his people, and by an enlightened Legislature, second-
 ing his wishes, the great bulk of their communion,
 enjoy every advantage that is, or that can be possessed
 by the next bulk of their Protestant fellow-subjects.—
 That in security of person, security of property,
 the tenure of their lands, the means of acquiring,
 and of realizing whatever their industry may accu-
 mulate in trade, commerce, or agriculture, they
 stand exactly on the same ground.—That there is
 not a law by which the country is to be governed,
 nor a regulation, by which they can profit, nor a
 tax that can be levied on her, that can pass the Le-
 gislature, without their consent given by their Re-
 presentatives, in the same manner and to the same
 extent, with every other description of his Majes-
 ty's subjects.—That the remaining objects, for
 which they are kept in endless discontents, and
 heart burnings, are the concern but of a few, be-
 cause none but a few can pretend to them; that if
 they were granted to-morrow, the great body of the
 Catholics could derive from them no one additional
 benefit or advantage, and that thus they are stimu-
 lated, and driven on, as it were with goads, by am-
 bitious

bitious and designing incendiaries, to sacrifice all the advantages, of which they have been so lately put in possession, and to expose themselves and their families to all the horrors of war, because it is not thought expedient, at the present moment, to grant something, in which they can have no interest.

It must answer the best purposes, both moral and civil, of society, to make this kind of intercourse with this class of his Majesty's subjects, in all their degrees, as free and as general as your leisure, and your opportunities will allow. You will be careful not to alarm their religious prejudices; you will not outstep discretion—you will observe propriety, circumstances, time, and character; but, with these for your guides, you will labour to convince them that to alienate them, upon any pretext, from their Protestant fellow-subject; to persuade them to consider themselves as bound by their condition to be jealous of communicating and fearful of associating with them; in short to build up again, in some degree, and on other grounds, the wall of separation, which the Legislature has pulled down, can be the wish of those alone, who are enemies to their King and their country, or who, without being intentionally enemies to either, have an immediate interest in keeping the two descriptions for ever separate and distinct.

The other great description of dissenters are in such small numbers amongst us, that it is scarce necessary to suggest to you any line of conduct with respect to them. Where any of them are to be found,

found, who, from their prejudices civil and religious, would wish to substitute to the present order of things, that form of government in Church and State, to which they are so pertinaciously attached, you may read to them an awful and instructive lesson in the example of that people, for whose return to our shores some of their brethren are so anxious and earnest. They may see, in that example, the fatal consequences of awakening a spirit of innovation, and demolishing old establishments, from an opinion that they shall be able to direct the storm they shall raise to their own purposes, and erect such a superstructure, on the ruins they shall have formed, as they shall plan themselves. They will see that the Reformers and Philosophers of France are the last persons to whom they are to look for the materials for forming that superstructure. Atheism and Apostacy are, surely, not the ground work on which they propose to build their Church Government, nor will they, probably, be forward to allow that republican virtues are necessarily connected with murder, * assassination, sacrilege; with crimes and enormities at which nature shudders.

I have run this Address to a much greater length than I intended, and much still remains on my mind which I wish to submit to you. What I have written has been thrown together, on the spur of the moment, and under the pressure of a severe

* How terribly these *virtues* are practising in the North, we have more than the melancholy instance of Dr. Hamilton and Mrs. Waller. How many more may we have!

illness.

illness. The method, and the manner may be uncommon, but so is the occasion. On a review there may be much to be corrected, and many points might be placed in a stronger light. But I will submit the whole to you, warm from the heart—with all its inaccuracies, but with all its sincerity and earnestness.

We may, I trust in God we shall, meet once more together, and under a grateful sense of the divine assistance, congratulate with each other on the dispersion of the clouds that now darken the prospect before us, and the restoration of calm and tranquil days. Whether that blessing be given or denied, so far is right. It is our part to stand prepared for either event. This is my sole object. I should be the last man living to fill your minds with groundless fears, or to contribute to add to that general despondency, which is the most alarming feature of the day. The moral Poet affixes a strong imputation of infatuation and folly to such fears.—*Est genus unum Stultitiæ, nihilum metuenda timentis, ut ignes, ut rupes fluviosque in campo obstare queratur.* This will apply to every degree of precipitate, and inconsiderate fear. The imagination once terrified, there is no foreseeing what horrid forms the spectres it raises may assume, or what effects they may accomplish. The heart is chilled, and the hand palsied, and the whole man sinks helpless and unnerved under his own delusions. The infection runs from breast to breast, till at last the national spirit is extinguished in the general panic.

panic. But there is an alarm that is not fear. By looking our danger full and steadfastly in the face, and making ourselves conversant with it, under all its forms, we can best discipline ourselves for encountering it. Caution is connected with courage, and foresight and preparation, with fortitude. To this I would exhort you, in order that whether it shall please God that this *Tyranny shall overpass* or that *our Candlestick shall be removed from its place*, and *the Sheep and the Shepherds be scattered and smitten*, we may, at least, be found faithful to our trust, rejoicing in the triumph of our deliverance, as having *fought the good fight*, or, *if suffering with Christ, hoping also to be glorified with him, in the new Heaven and the new Earth, where dwelleth righteousness*. That you and I may be so found under the influence of God's holy Spirit, is the ardent prayer of

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Your faithful friend

And loving Brother,

T. L. OSSORY.

PRINTED BY WM. WATSON AND SON,

No. 7, CAPEL-STREET.

1. A SERMON preached for the benefit of the Sunday School at Roscommon, on Sunday 28th February, 1788.

2. A Sermon preached in the parish church of Longford, on Friday 19th April, 1793, being the day appointed for the General Fast.

3. A Sermon preached in the church of Longford, on 28th February, 1794, being the day appointed for the General Fast.

4. The Charge of the Right Reverend Thomas Lewis Lord Bishop of Ossory, to the Clergy of his Diocese, in his Primary Visitation, 1795.

5. The Charge of the Right Reverend Thomas Lewis Lord Bishop of Ossory, to the Clergy of his Diocese, in his Annual Visitation, 1796.

6. A Sermon preached at St. Mary's Kilkenny, on Sunday 8th January, 1797, on the providential dispersion of the enemy's fleet, and the deliverance of this kingdom from the threatened invasion.

The above all by the same Author.

7. A Sermon preached before the Association for discountenancing Vice, and promoting the practice of Religion and Virtue, on 25th April, 1794, by the Rev. Richard Graves, B. D. M. R. I. A. and Junior Fellow of Trinity College.

8. A Sermon

8. A Sermon preached in aid of the United Charitable Society for the Relief of Indigent Room-keepers, on 21st February, 1796—By the same.

9. Hints on the means of forming a plan for advancing Religious Education, addressed to the members of the Association for discountenancing Vice, and promoting the practice of Religion and Virtue—By the same.

10. A Sermon on the deliverance of this kingdom from the invasion lately attempted by the French : preached in the chapel of Trinity College, on Sunday 1st January, 1797, and in St. Peter's church on the Sunday following—third edition—By the same.

In the press and speedily will be published, in one volume octavo, An Essay on the Character of the Apostles and Evangelists; designed to prove that they were not enthusiasts, containing the substance of several discourses delivered in the chapel of Trinity College, Dublin—By the same.

11. A Sermon preached before the Association for discountenancing Vice, and promoting the practice of Religion and Virtue, on 5th March, 1795—By the Rev. Robert Burrowes, D. D. F. T. C. D.

12. A Sermon preached before the Association for discountenancing Vice, and promoting the practice of Religion and Virtue, on 5th May, 1796—By the Rev. Wm. Magee, A. M. F. T. C. D.

13. A Sermon

13. A Sermon preached in the chapel of Trinity College, Dublin, on Thursday 16th February, 1797, being the day appointed for a National Thanksgiving, on account of the providential deliverance of this kingdom from the late threatened invasion ; and also in St. Anne's church the same day—By the same.

✻ WM. WATSON AND SON have likewise printed, by direction of the Association for discountenancing Vice, and promoting the practice of Religion and Virtue, a great variety of Religious and Moral Tracts, which are sold at very low prices to encourage general distribution amongst the poor.

(3)
A sermon preached in the chapel of Trinity
College, Dublin, on Thursday 10th February, 1777,
being the day appointed for a National Thanks-
giving, on account of the successful deliverance
of the Kingdom from the threatened invasion;
and also in St. Anne's church the Sunday—By the

Rev. Wm. Watson and Rev. John Lewis, Min-
isters of the Gospel, in the afternoon, for the
purpose of giving thanks for the recovery of the
Kingdom from the threatened invasion, and
for the success of the arms of the King and
the British Army, in the late successful campaign.

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